HE KINGS
MOST EXCELLENT MAJESTY.

THE HUMBLE

PETITION

OF THE

COMMISSIONERS

of the Generall *Assembly* of the *Kirk* of *Scotland*, met at *Edinborough* *Ianuary*, 4. 1642.

And now lately presented to His *Majestie*, at *Oxford*.

VVith His *Majesties* Gracious Answer thereunto, *March* 16. 1642.

Printed at *Oxford*, and reprinted at *Shrewsbury*, 1642.

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TO THE KINGS MOST EXCELLENT MAJESTIE.

The humble Petition of the *Commissioners* of the generall Assembly of the Kirk of *Scotland*, met at *Edinburough*, Jan. 4 1643.

OVr silence and ceasing to present before your Majestie our humble thoughts and desires at this time of common danger to Religion, to your Majesties sacred Person, your Crown and Posterity, and to all your Majesties Dominions, were impiety against God, unthankfulnesse and disloyalty against your Majestie, and indirect approbation and hardning of the Adversaries of Truth and Peace in their wicked wayes, and cruelty against our Brethren, lying in such depths of affliction and anguish of Spirit. Any one of which crimes were in us, above all others, unexcusable, and would prove us most unworthy of the trust committed unto us. The flame of this common combustion hath almost devoured *Ireland*, is now wasting the Kingdom of *England*, and we cannot tell how soon it shall enter upon our selves and set this your Majesties most ancient and native Kingdom on fire. If in this wofull case and lamentable condition of your Majesties Dominions all others should be silent, it behoveth us to speake; and if our Tongues and Pennes should cease,

the Streets would a[illegible] out, a[illegible]

Our great grief and apprehension of dange[illegible] increased, partly by the insolency and presum[illegible] pists and others disaffected to the Reformation of [illegible] who although for their number and power they be [illegible] siderable amongst us, yet through the successe of the [illegible] party in *Ireland*, and the hopes they conceive of he[illegible] vailing power of Popish Armies, and the Prelaticall Fa[illegible] in *England*, they have of late taken spirit, and begun to spea[illegible] big words against the Reformation of Religion, & the wor[illegible] of God in this Land, and partly, and more principally, that a[illegible] chief praise of the Protestant Religion (and thereby our not[illegible] vaine, but just gloriation) is by the publike Declaration of the Earl of *New-castle*, Generall of Your Majesties Forces for the Northern parts, and neerest unto us, transferred unto Papists. Who although they be sworn Enemies unto Kings, and be as infamous for their Treasons and Conspiracies against Princes and Rulers, as for their known Idolatry and spirituall Tyranny; yet are they openly declared to be not onely good Subjects, or better Subjects, but farre better Subjects then Protestants, which is a new and foule disparagement of the reformed Religion, a notable injury to your Majestie in Your Honour, a sensible reflection upon the whole body of this Kingdom; which is impatient that any Subjects should be more loyall then they; but abhorreth and extreamly disdaineth, that Papists, who refuse to take the Oath of Allegiance, should be compared with them in Allegiance and Fidelity, and (which being a strange doctrine from the mouth or Pen of professed Protestants,) will suffer a hard construction from all the reformed Kirks.

We therefore, your Majesties most humble and loving subjects, upon these and the like considerations, do humbly intreat, that Your Majestie may be pleased in Your Princely wisdom, First to consider, That the intentions of Papists, directed

principles [illegible] other then
[illegible]en from the beginning, even to build their *Ba-*
[illegible] set up their execrable Idolatry and Antichristian
[illegible] in all Your Majesties Dominions, to change the
[illegible] our two Kingdoms of *Scotland* and *England* into the
[illegible]ide of miserable *Ireland*, which is more bitter to the
[illegible] of God, Your Majesties good Subjects, to think upon,
[illegible] death: and whatsoever their present pretences be for
[illegible]e defence of Your Majesties Person, and Authority, yet in
the end by their Arms and power, with a displayed banner,
to bring that to passe against Your Royall Person and Poste-
rity, which the fifth of *November* (never to be forgotten)
was not able by their subtill & undermining treason to pro-
duce; or which will be their greatest mercy, to reduce Your
Majestie and Your Kingdoms to the base and unnaturall sla-
very of their Monarch the Pope.

And next, That Your Majestie npon this undeniable evi-
dence, may timonsly, and speedily apply Your Royall Au-
thority for disbanding their Forces, suppressing their power,
and disappointing their bloody and mercilesse projects.

And for this end we are with greater earnestnesse then be-
fore constrained, to fall down again before Your Majestie, and
in all humility to renew the supplication of the late generall
Assembly, and our own former Petition in their name, for
unity of Religion, and for uniformity of Church government
in all Your Majesties Kingdoms; and to this effect for a
meeting of some Divines to be holden in *England*, unto
which according to the desire of Your Majesties Parliament
some Commissioners may be sent from this Kirk, that in all
points to be proponed and debated, there may be the
greater consent and harmony. We take the boldnesse to
be the more instant in this our humble desire, because it con-
cerneth the Lord Jesus Christ so much in his glory, Your
Majestie in Your Honour, the Kirk of *England* (which we
ought to tender as our own bowells, and whose reformation

the Kirk of *Scotland* [illegible] and peace, [illegible]
ence, and daily sense teaching us, That without [illegible]
tion of the Kirk of *England*, there is no hope or [illegible]
of the continuance of Reformation here.

The Lord of Heaven and Earth, whose Vice-gerent [illegible]
Majestie is, calleth for this great work of Reformation [illegible]
Your hands, & the present commotions and troubles of Y[illegible]
Majesties Dominions, are either preparation in the merc[illegible]
God for this blessed Reformation and Vnity of Religion
(which is the desire, prayer, and expectation of all Your
Majesties good Subjects in this Kingdom) or, which they
tremble to think upon, and earnestly deprecate, are in the
Justice of God for the abuse of the Gospell, the tolerating of
Idolatry and Superstition against so cleer a light, and not
acknowledging the day of visitation, the beginning of such
a dolefull desolation, as no policy or power of man shall be
able to prevent, and as shall make Your Majesties Kingdoms
within a short time as miserable as they may be happy by a
reformation of Religion. God forbid that whilst the Houses
of *Parliament* do professe their desire of the reformation of
Religion, in a peaceable and Parliamentary way, and passe
their Bills for that end in the particulars, that Your Majestie,
the Nurse-Father of the Kirk of Christ, to whose care the
custody and vindication of Religion doth principally belong,
shall, to the provoking of the anger of God, the stopping of
the influence of so many blessings from Heaven, and the
grieving of the hearts of all the godly, frustrate our expecta-
tion, make our hopes ashamed, and hazard the losse of the
hearts of all Your good Subjects, which next unto the truth
and unity of Religion, and the safety of Your Kingdoms,
are willing to hazard their lives, and spend their blood for
Your Majesties Honour, and Happinesse.

We are not ignorant that the worke is great, the difficul-
ties and impediments many, and that there be both Moun-
tains and Lyons in the way: the strongest let, till it be taken

out

is the Mo
e consider how ma pists, and Popishly af-
ve for a long time found Peace and ease under the
hereof, how many of the Prelaticall Faction have
their life and being; how many prophane and
worldly men do feare the Yoke of Christ, and are unwilling
to submit themselves to the obedience of the Gospell, and
how many there be whose eyes are dazled with the externall
pomp and glory of the Kirk, whose mindes are miscarryed
with a conceipt of the governing of the Kirk by the rules of
humane policie, and whose hearts are affrighted with the ap-
prehensions of the dangerous consequences which may en-
sue upon alterations. But when Your Majestie, in Your
Princely and Religious Wisdom; shall remember, from the
Records of former times, how against the Gates of Hell, the
force and fraud of worldly and wicked men, and all Panick
feares of danger, the Christian Religion was first planted,
and the Christian Kirk thereafter reformed; and from the
condition of the present times, how many from the experi-
ence of the tyranny of *Prelates* are afraid to discover them-
selves, lest they be revenged upon them hereafter, whereas
Prelacy being removed they would openly professe what
they are, and joyn with others in the way of Reformation.
All obstacles and difficulties shall be but matter of the ma-
nifestation of the power of God, the principall Worker; and
the means of the greater glory to Your Majestie the prime
Instrument

The intermixture of the Government of *Prelates*, with the
civill State, mentioned in Your Majesties Answer to our for-
mer Petition, being taken away, and the right government by
Assemblies, which is to be seen in all the reformed Kirks, and
wherein the agreement will be easie, being setled; the Kirk
and Religion will be more pure and free of mixture, and the
civill Government more sound and firm, that government of
the Kirk must suit best with the civill State, and be most use-
full

God, by whom Kings [illegible] reign, and Kingdo[illegible] [illegible]ich is best [illegible] blished: Nor can a Reformation be expected in [illegible] mon and ordinary way, expressed also in Your Majestie[illegible] swer, the wisest and most Religious Princes have found it [illegible] possible, and implying a repugnancy, since the *Persons* to [illegible] reformed, and the Reformers must be divers, *and the way* of [illegible] Reformation must be different from the corrupt way, by which defection of workmen, and corruption in Doctrine, Worship, and Government, have entred into the Kirk. Suffer us therefore, dread Soveraign, to renew our Petitions for this unity of Religion, and uniformity of Kirk government, and for a meeting of some Divines of both Kingdoms who may prepare matters for Your Majesties view, and for the examination and approbation of more full assemblies. The Nationall Assembly of this Kirk, from which we have our Commission, did promise in their thanksgiving, for the many favours expressed in Your Majesties Letter, their best endeavour to keep the people under their charge in Vnity and Peace, and in Loyalty and Obedience to Your Majestie and Your Laws, which we confesse is a duty well beseeming the Preachers of the Gospell.

But we cannot conceale how much both Pastors and People are grieved and disquieted with the late reports of the successe, boldnesse and strength of Popish Forces in *Ireland* and *England*, and how much danger from the power of so malicious and bloody Enemies is apprehended to the Religion and Peace of this Kirk and Kingdom, conceived by them to be the spring whence have issued all their calamities and miseries: Which we humbly remonstrate to Your Majestie as a necessity requiring a generall Assembly, and do earnestly supplicate for the presence and assistance of Your Majesties Commissioner at the day to be appointed, that by universall consent of the whole Kirk, the best course may be taken for the preservation of Religion, and for the averting

of

wrath whic

dom. If it shall p in whose hand is
heart of the King, as the Rivers of waters, to turn it whi-
soever he will, to incline Your Majesties heart to this
rough Reformation, no more to tolerate the Masse, or any
part of Romish Superstition, or Tyranny, and to command
that all good means be used for the conversion of Your
Princely Consort the Queens Majestie (which is also the
humble desire of this whole Kirk and Kingdom) Your joynt
comforts shall be multiplyed, above the dayes of Your affli-
ction, to Your incredible Joy, Your glory shall shine in
brightnesse, above all Your Royall Progenitors, to the admi-
ration of the world, and the terror of Your Enemies, and
Your Kingdoms so farre abound in Righteousnesse, Peace
and Prosperity, above all that hath been in former Genera-
tions, that they shall say, *It is good for us that we have been
afflicted*


HONI SOIT QVI MAL Y PENSE
DIEV · ET · MON · DROIT

ANSWER

TO

late PETITION presented unto Him by the hands of Mr. *Alexander Henderson*, from the Commissioners of the generall Assembly of the Church of *Scotland*.

WE received lately a Petition from you, by the hands of Master Alexander Henderson, To the which We intended to have given an Answer, as soon as We had transacted the business with the other Commissioners addressed to Us from the Conservators of the Treaty of that Our Kingdom: But finding the same to be published in Print, and to be dispersed throwout Our Kingdom, to the great danger of Scandalling of Our well-affected Subjects, who may interpret the bitternesse and sharpnesse of some Expressions not to be so agreeable to that Regard and Reverence which is due to Our Person, and the matter it self to be reproachfull to the Honour and Constitution of this Kingdom, We have been compelled the more strictly to examine as well the authority of the Petitioners, as the matter of the Petition it self, and to publish Our opinion of both, that Our Subjects of both Kingdoms may see how equally just and sensible We are of the Laws, and Honour of both Our Kingdoms.

And first, upon perusall of the Petition, We re-

Charles I King of England

desired
who brought this Petition
him, are qualified to interme[illegible] so forraig[illegible]
to their Jurisdiction, and of so great concernment to this Our Kingdom of England. Upon examination whereof, and in defence of the Laws and Government of this Our Kingdom, which We are trusted and sworn to defend; We must professe that the Petitioners, or the generall Assembly of Our Church of Scotland have not the least Authority or Power to intermeddle or interpose in the Affaires of this Kingdom or Church, which are setled and established by the proper Laws of this Land, and till they be altered by the same competent Power, cannot be inveighed against without a due sense of Us and this Nation, much lesse can they present any advice or Declaration to Our Houses of Parliament against the same, or to that purpose to send any Letters, as they have now done, to any Ministers of Our Church here, who by the Laws of this Land cannot correspond against the same. Therefore We do believe that the Petitioners, when they shall consider how unwarranted it is by the Laws of that Kingdom, and how contrary it is to the Laws of this, to the Professions they have made to each other, and how unbecomming in it self for them to require the ancient, happy, and established Government of the Church of England to be altered, and conformed to the Laws and Constitutions of another Church, will finde themselves mis-led by the Information of some factious Persons here, who would willingly engage the Petitioners to foment a Difference and Division between the two Kingdoms, which We have with so much Care and Industry endeavoured to prevent, not having laboured more to quench the Combustion in this Kingdom, then We have to hinder the like from either
devouring

[illegible]ring Ireland, or entering into Scotland, which, if [illegible]thers will equally labour, will undoubtedly be a[illegible]oids. But We cannot so easily passe over the mention [illegible]f Irelnd, being moved to it by the scandalous Aspersi[illegible]ns tat have been often cast upon Us upon that Subject, and the use that hath been made of the woefull Distractions of that Kingdom, as of a Seminary of Feares & Jealousies to beget the like Distractions in this, and (which lest they may have farther influence) We are the more willing to make Our Innocence appear in that particular.

When first that horrid Rebellion began, We were in Our Kingdom of *Scotland*, and the sense We had then of it, the expressions We made concerning it, the Commissions (together with some other Assistance) We sent immediately into that Kingdom, and the instant Recommendation We made of it to both our Houses of Parliament in England, are known to all Persons of Quality there and then about Us. After Our return into England, Our ready concurring to all the desires of both Houses that might most speedily represse that Rebellion, by passing the Bill of Pressing, and in it a clause which quitted a Right challenged by all, and enjoyed by many of Our Predecessors, by parting with Our Rights in the Lands Escheated to Us by that Rebellion, for the encouragement of Adventurers, by emptying of Our Magazines of Arms and Ammunition for that service (which We have since needed for Our necessary Defence and Preservation) by consenting to all Bills for the raising of money for the same, though containing unusuall Clauses, which trusted both Houses without Us with the manner of disposing it, Our often pressing both Houses, not to neglect that Kingdom, by being diverted by Considerations and Disputes lesse concerning both Kingdoms, Our offer

of raising twelve thousand Voluntiers to be
ther, and Our severall Offers to engage Our S
Royall Person in the suppression of that horrid Re
lion, are no lesse known to all this Nation, then
perpetuall earnestnesse by Our forraign Ministers to
keep all manner of supplies from being transported for
the Relief of the Rebells, is known to severall neigh
bouring Princes, Which if all Our good Subjects
will consider, and withall how many of the men, and
how much of the money raised for that end, and how
much Time, Care and Industry have been diverted
from that imployment, and imployed in this unnatu
rall Warre against Us, (the true cause of the present
misery and want which Our Brittish Armies there do
now endure) they will soon free us from all those Im
putations so Scandalously and groundlessely laid up
on Us, and impute the continuance of the Combustio
on of that miserable Kingdom, the danger it may
bring upon Our Kingdoms of England and Scotland,
and the beginning of this dolefull Desolation, to those
who are truly guilty of it.

For unity in Religion, which is desired, We cannot
but answer, That We much apprehend lest the Papist
may make some Advantage of that Expression by con
tinuing that Scandall with more Authority, which
they have ever heretofore used to cast upon the Refor
mation, by interpreting all the Differences in Cere
mony, Government, or indifferent Opinions between
severall Protestant Churches, to be differences in Re
ligion; And lest Our good Subjects of England, who
have ever esteemed themselves of the same Religion
with you, should suspect themselves to be esteemed by
you to be of a contrary, And that the Religion which
they and their Ancestors have held ever since the blessed
Reformation, and in and for which they are resolved to

dye

and branded of Falshood or Insu[illegible]ti-
by such as desire.

for uniformity in Church-Government, We con-
ded the Answer formerly given by us to the former
etition in this Argument, would have satisfied the
etitioners, and is so full, that We can adde little to
t. viz. That the Government here established by the Laws,
ath so neere a Relation and Intermixture with the Civill
tate (which may be unknown to the Petitioners) that till
a composed disgested form be presented to us, upon a free
debate of both Houses, in a Parliamentary way, whereby
the Consent and Approbation of this whole Kingdom may
be had, and We, and all Our Subjects may discern, what is
to be left, or brought in, as well as what is to be taken away,
We know not how to consent to any Alteration, otherwise
then to such an Act for the ease of tender Consciences in the
matter of Ceremonies, as We have often offered; and that
this, and any thing else that may concern the Peace of the
Church, and the Advancement of Gods true Religion may
be soberly discussed, and happily effected; We have for-
merly offered, and are still willing that debates of that nature
may be entered into by a Synod of Godly and Learned Di-
vines, to be regularly chosen according to the Laws and
Customs of this Kingdom, To which We shall be willing
that some Learned Divines of Our Church of *Scotland* may
be likewise sent, to be present, and offer and debate their
Reasons. **With this Answer the Petitioners had great
Reason to acquiesce, without enlarging the matter of
their former Petition onely with bitter expressions
against the Established Government and Laws of
their Neighbour Nation, (as if it were contrary to the
word of God) with whom they have so lately entred
into a strict Amity and Friendship.**

At *Bridge-north*, the 13. of *October*, 1642.

**But We cannot enough wonder, That the Petitio-
ners should interpose themselves, not onely as fit Di-
rectors**

re[illegible] and Judges between us and Di[illegible]
of Parliament; in business so wholly co[illegible]
Peace and Government of this Our Kingdom, [illegible]
in a matter so absolutely entrusted to us, as ve[illegible]
new Laws to consent or not to consent to; But th[illegible]
assume and publish, That the desire of Reformati[illegible]
in this Kingdom is in a Peaceable and Parliamenta[illegible]
way, When all the world may know, That the Pr[illegible]
ceedings here, have been and are not onely contrary t[illegible]
all the Rules & Presidents of former Parliaments, bu[illegible]
destructive to the Freedom, Priviledge, and Digni[illegible]
of Parliaments themselves; That We were first drive[illegible]
by Tumults, for the safety of Our Life, from Ou[illegible]
Cities of London and Westminster, and have been sinc[illegible]
pursued, fought withall, and are now kept from thence
by an Army raised and payed, as is pretended, by th[illegible]
two Houses, which consist not of the fourth part of th[illegible]
number they ought to do, the rest being either drive[illegible]
from thence by the same violence, or expelled, or im[illegible]
prisoned for not consenting to the Treasons and un[illegible]
heard of Insolencies practised against us; And if th[illegible]
Petitioners could beleeve these Proceedings to be in a
Peaceable and Parliamentary way, they were very
unacquainted with the Order and Constitution of this
Kingdom, and not so fit Instruments to promote tha[illegible]
Reformation and Peace they seem to desire.

We cannot beleeve the Intermixture of the present
Ecclesiastical Government with the Civill State, to be
other then a very good reason, & that the Government
of the Church should be by the Rules of humane Policy,
to be other then a very good Rule, unlesse some other
Government were as well proved as pretended to be
better warranted by God.

Of any Bills offered us for Reformation, We shall
not now speak, they being a part of those Articles up-
on

We have offered and expected to treat; But cannot understand by what Authority you prejudge Our Judgement herein, by denouncing Gods anger upon Us, and the hazard of the losse of the hearts of all Our good Subjects, if We consent not unto them. The influence of so many Blessings from Heaven upon the Reigns of Queen Elizabeth, and Our father of blessed memory, and the acknowledgement of them by all Protestant Churches to have been careful Nurses of the Church of Christ, and to have excellently discharged their duties in the custody and vindication of Religion, and the affection of their Subjects to them, do sufficiently assure Us, That We should neither stop the influence of such Blessings, nor grieve the hearts of all the Godly, nor hazard the losse of the hearts of Our good Subjects, although We still maintain in this Kingdom the same establisht Ecclesiasticall Government, which flourisht in their times, and under their speciall Protection.

We doubt not but Our Subjects of Scotland will rest abundantly satisfied with such alterations in their own Church as We have assented unto, and not be perswaded by a meer Assertion, That there is no hope of the continuance of what is there setled by Law, unlesse that be likewise altered which is setled here; And Our Subjects of England will never depart from their dutifull affection to Us, for not consenting to new Laws, which by the Law of the Land, they know, We may as justly reject if We approve not of them, as either House hath power to prepare for, or both to propound to Us. Nor are you a little mistaken if either you beleeve the generality of this Nation to desire a change of Church-Government, or that most of those who desire it, desire by it to introduce that which you will onely esteeme a Reformation, but are as unwilling to submit to what you call the yoke of Christ and obedience to the Gospell, as those whom you call prophane and worldly men, and so equally averse both to Episcopacy and Presbytery, that if they should

 prevaile

prevaile in this particular, the abolition of the one would be no inlet to the other, nor would your hearts be lesse grieved, your expectations lesse frustrated, your hopes less ashamed, or your Reformation more secured.

And the Petitioners, upon due Consideration, will not finde themselves lesse mistaken in the Government of all the Reformed Churches, which they say is by Assemblies, then they are in the best way of a Reformation, which sure is best to be in a common and ordinary way, where the passion or interest of particular men may not impose upon the publike, but alteration be then onely made, when, upon calme Debates, and evident and cleer Reason and convenience, the same shall be generally consented to for the Peace and Security of the People, & those who are trusted by the Law with such debates, are not divested of that trust upon a generall charge of corruptions pretended to have entred by that way, and of being the Persons to be reformed, and so unfit to be Reformers. And certainly the like Logick with the like charges and pretences might be used to make the Parliament it self an incapable Judge of any Reformation either in Church or State.

For the generall Expressions in the Petition against Papists, in which the Petitioners may be understood to charge Us with complyance and favour even to their opinions, We have taken all Occasions to publish to the world Our Practice and Resolution in the true Protestant Reformed Religion, and We are verily perswaded there is no one Subject in either of Our Dominions, who at all knows Us, and hath observed Our Life, but is in his Soule satisfied of Our constant Zeale and unremoveable Affection to that Religion, and of Our true dislike of, and hearty Opposition to Popery: And as We willingly consented, at Our being in Scotland, to all Acts proposed to Us for the discountenancing and Reforming the Papists in that Our Kingdom, so by Our Proclamations for the putting

Laws severely in execution agai[illegible] Recusants, [illegible] refusing any one Bill presented to Us to that [illegible]ole in this Kingdom, and by Our perpetuall and pub[illegible]c Professions of Readinesse with the Advice of Our two [illegible]ules of Parliament prepared for Us in a deliberate and [illegible]rly way, to finde some expedient to perfect so good a work, We conceived We had not left it possible for any man to beleeve Us guilty of tolerating any part of the Romish Tyranny or Superstition, or to suspect that the Conversion of Our deerest Consort, was not so much Our desire, that the Accession of as many Crowns as God hath already bestowed upon Us, would be more welcome to Us then that day; A Blessing which it is Our daily Prayer to the Almighty to bestow upon Us.

But We might well have expected from the Petitioners, who have in their solemn Nationall Covenant literally sworn so much Care of the safety of Our Person, and cannot but know in how much Danger that hath been and still is by the Power and threats of Rebellious Arms, that they would as well have remembred the 23 of October, as the 5 of November, and as well have taken notice of the Army raised and led against Us by the Earl of Essex, which hath actually assaulted and endeavoured to murther Us, which We know to abound in Brownists, Anabaptists, and other Sectaries, and in which We have reason (by the Prisoners We have taken, and the Evidence they have given) to beleeve there are many more Papists (and many of those forraigners) then in all Our Army, as have advised Us to disband out of the Army of the Earl of Newcastle, which is raised for Our defence, the Papists in that Army, who are known to be no such number as to endanger their obtaining any Power of building their Babell, and setting up their Idolatry, and whose Loyalty he hath reason to commend (though he was never suspected for favouring their Religion) not before that of Protestants, but of such as Rebell

under that Title; And whose Assistance is as du
the Law of God and Man, to rescue us from do
Rebellion, as to defend us from forraign invasion, b
We think no man denies to be Lawfull for them to do. B
We do solemnly declare and protest, That God shall
sooner free us from the desperate & rebellious Arms tak
up against us, but We shall endeavour to free Our selves
and Kingdom from any fear of danger from the other, b
disarming them according to the Laws of this Land, a
We shall not faile to send Our Commissioner to the Assem-
bly at the time appointed for it by the Laws of Scotland.

To conclude, We desire and require the Petitioners (as becomes good and pious Preachers of the Gospel) to use their utmost endeavours to compose any distraction in opinions, or mis-understandings, which may, by the Faction of some turbulent Persons, be raised in the mindes of Our good Subjects of that Our Kingdom, and to infuse into them a true sense of Charity, Obedience and Humility, the great Principles of Christian Religion; That they may not suffer themselves to be transported with things they do not understand, or think themselves concerned in the Government of another Kingdom, because it is not according to the Customs of that in which they live; But that they dispose themselves with Modesty and Devotion to the Service of Almighty God, with duty and Affection to the Obedience of us and Our Laws, (remembring the singular Grace, Favour, and Benignity We have always expressed to that Our Native Kingdom) and with Brotherly and Christian Charity one towards another. And We doubt not but God in his mercy to us and them will make us Instruments of his Blessings upon each other, and both of us of a great measure of Happinesse and Prosperity to the whole Nation.

FINIS.